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believes that the one pathway to such religious experience is through the "Philosophy of the Spirit" furnished by absolute idealism. The bulk of the book is devoted to an exposition of Hegelian metaphysics. In the author's opinion nobody seems to have been able to understand what Hegel really meant except Dr. Hutchinson Stirling—and, shall we add, Mr. Snaith! Moreover, higher criticism has perverted our knowledge of the Bible, and Darwinianism has blinded men to a true philosophy. "What is needed is an infallible key to the exposition of the Bible, and this I believe is found in Hegel's *Concrete Logic*, and especially in its clearer exposition by Dr. Stirling" (p. 298). It is to be feared that Mr. Snaith will be disappointed if he expects the ordinary mortal to think of Christian faith in terms of a somewhat abstruse metaphysics.

The Gospel of Miracles. By J. R. Illingworth. London and New York: Macmillan, 1915. Pp. xvii+213. \$1.50.

This book adopts a short and easy way of discussing a difficult and intricate problem. The entire argument rests on an important "if." *If* we hold from the start the firm belief that Christianity exists by virtue of a miraculous new beginning, we find no difficulty whatever in holding to the truth of all the miracles recorded in the New Testament. The book shows in detail the effect of this presupposition in regard to specific miracles. "It is never the recorded evidence, but the philosophical presuppositions with which we regard, and in regarding qualify, the recorded evidence that determines our point of view, and, therefore, in the last analysis our critical conclusions" (p. 167). To adopt any other philosophical presupposition from that advocated by the author seems to him to be substituting "a theory of the wise and prudent for the revelation to babes" (p. 185). The book is disappointing in its complete failure to appreciate and deal with the principles of historical criticism. To insist on holding this or that philosophical presupposition as the decisive factor in determining historical judgments means eventually to make dogmatism rather than scholarship the ultimate arbiter. There are passages in this book which read curiously like pages from a Roman Catholic apologetic.

The Incomparable Christ.—By C. W. Laufer. New York: Abingdon Press, 1915. Pp. 228. \$1.00 net.

Mr. Laufer takes up the influence of Christ in religious experience. The fourteen chapters of his book could be just as well fourteen addresses: they are well written and clear, and the illustrations are well chosen. The point of view of the writer is sound, and everyone will be better for having read his book. Is it however quite exact to say that "nineteen centuries

of Jewish life flowed through the veins of Christ" (p. 20)? Most certainly there was no Judaism in 1900 B.C. Judaism began with Ezekiel.

The Mystics of Islam. By R. A. Nicholson. London: G. Bell, 1914. Pp. viii+178. \$1.00.

The life of the devout Mohammedan is hedged about by the supernatural, and as a consequence we find in Islam a large number of mystics. The African dervishes have often been described—not always intelligently. Al-Ghazzali who was probably the greatest theologian of Islam spent eleven years of his life as a wandering dervish. But by far the most remarkable of the mystical tendencies in Islam is Sufism. Dr. R. A. Nicholson's book on *The Mystics of Islam* is a remarkable study of Sufism done with the knowledge of one who is an authority in Persian literature. The devotional and mystical love of the Sufis for God developed into ecstasy and enthusiasm which found the medium for its expression in the sensuous imagery of human love or of the pleasures of intoxication. Indeed love was for them the passing away of the individual self: they were God-intoxicated, deified. Dr. Nicholson's book is so well written that one forgets that he is treating a very difficult subject.

Kung Fu Tze. By Paul Carus. Chicago: Open Court Publishing Co., 1915. Pp. 72. \$0.50.

This is a dramatic poem on the life of Confucius in five acts, setting forth in a most interesting manner the teaching of the great Chinese sage. The scene of the meeting between Confucius and Lao-Tze will make clear to many readers the main characteristics of the two great Chinese religions.

The Quest for Wonder. By Lynn Harold Hough. New York: Abingdon Press, 1915. Pp. 302. \$1.00.

In a series of essays Professor Hough studies a few problems of modern philosophy from the point of view of a preacher, by the criterion of Christian experience. His discussions of the systems of Bushnell, Dale, and Ritschl are clear and well balanced. The volume ends with a chapter on the eschatology of the Book of Revelation which is really illuminating.

Types of Christian Sainthood. By W. R. Inge. New York: Longmans, 1915. Pp. 93. \$0.70.

Dean Inge gives us here a study of three types of Christian saintliness—the Catholic, the